

LUCIFER

THE LIGHT-BEARER.

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WHOLE No. 974

THE THREE WORLD-SEASONS.

The winter season of the world has gone,
Those arctic ages when the frozen brain
Let no gray atom melt and flow to thought;
When every hidden root lay cold and dark,
Unconscious of its life, beneath the snow;
When every seed, with summer instincts, slept
And shuddered in its sleep, and dreamed of leaves;
When every throb of life was sternly checked,
By chill Repression, procuress to Death.

The springtime season of the world is here.
Heroic days of strife and turbulence,
When blows the March wind in rebellious glee.
They who love peace must seek a younger star;
Here all things clash, and break, and change, and grow;
The snowdrifts melt into one common stream,
Until the swift flood hurls the ice ashore.
The glacier slips and floats to warmer seas;
The white grass struggles underneath the stone.

The summer season of the world shall come,
That final age of verdure, bloom and fruit,
Of which the river lispeth and robins sang;
When every acorn bursts into the oak
Of its ideal, and clasps the genial soil;
When every seed beneath the kindly sun
Unfolds the fullness of its inner self;
When winter's frost and springtime's broil are past.
And all the purpose of the year made plain.
—Herbert N. Casson, in *The Vanguard*.

Man's Attitude Toward Prostitutes.

If at this day, when fathers of women spend the best and most impressionable years of their lives in visiting and thinking of prostitutes, the tendency of some women toward prostitution requires explanation. Mr. Brown fails as utterly in his effort to make it as he errs in his statement of facts.

The savage woman, he says, prostituted the natural periodic function in order to escape ill-treatment—pain. To escape pain herself, she sought to give pleasure to her persecutor.

The savage woman, to do this, must have reached a higher moral development than we have attained, for had she cunningly reasoned that by giving pleasure to her tormentor she could escape pain, and acted accordingly, the present order of society would not exist, since her children must have inherited these tendencies, and the moral teachers who have from time to time sought to show the world that to render good for evil is the best policy would be supernumeraries instead of curiosities.

Has the human male a superior moral perception? Surely Mr. Brown's statement is theological! The human male is of a different species from the female; he is not dependent for existence on the same causes; the same effects do not act in like manner on him; he was not born of this "non-moral" woman; she did not rear, care for, nor teach him—hence the influences at work on him were different from those which formed her. At least if we accept Mr. Brown's conclusions, these statements must be correct.

As a matter of fact, the minds of the average man and woman are alike, and the lower in the scale of civilization the more ready are both to use the club and the law to right their marital differences, while the license allowed the male before marriage is both degenerating and debauching. Except for this, their lives are spent in much the same manner; their tastes,

when healthy, are alike; so it must be from this slime and debauchery (from which he pretends to want to save woman) that he gained his added social sense. Nor is it settled that there is no instance of prostitution in others than women; some well-informed writers have even said that there were and are male prostitutes; and this being so, the only reason that there are not more must be because there is no demand for them.

Mr. Brown says that woman abandons her young more readily than do the lower animals. I do not know enough about animals in their wild state to say whether this is so or not. Neither, I am sure, does Mr. Brown. But it may be true, since no other male animal has evolved a moral society fitted to make the offspring an instrument of torture to the mother.

I do not know that animals, when left to themselves, will not rear deformed offspring. I know by observation that a cat or a dog will select from the brood the malformed and carry it away and leave it to die, and when all the brood are deformed the mother deserts them entirely, nor ever returns until they are dead. And it seems to me that there is more warrant for the reasoning mother to desert the offspring of deformed social conditions than for the natural mother to desert deformed offspring.

All Mr. Brown's arguments have been used before, and are generally accepted by men who neither can nor desire to defend their double standards. They are not troubled about their non-moral aspect; they accept because they made the rules, and it was only natural with their fine sense of justice they should fix themselves first in the lop-sided game of degradation. It needed the genius of man to call it justice that he should shift the responsibility of his sins onto woman and then punish her for them.

Perhaps she would upset the universe for a mere whim—for anything she desired. But so entirely do the moralists agree on the non-moral quality of the universe that their feelings, as well as mine, may be summed up in this verse from the *Rubaiyat* of Omar-Khayyam:

"Ah, Love! could you and I with Him conspire
To grasp this sorry Scheme of Things entire,
Would we not shatter it to bits—and then
Remold it nearer to the heart's desire?"

Mr. Brown uses Tess and Trilby as general illustrations. I might just as readily take Sue in "Jude the Obscure," whose sense of justice leads her to inflict on herself the worst fate she could imagine to expiate a wrong she thought herself responsible for. Or Marty South in the story of "The Woodlanders," and use these as typical of the average woman. But, as a matter of fact, none of these represents the average; else they would not have waited for Thomas Hardy and Du Maurier to give them birth. They are all unusual characters placed in unusual circumstances. The average is found in the literature of the average person—the Fireside Companion, Family Story Paper, etc.—and here it is prominent that the man is lacking in moral fiber. He wobbles through the story very much worried about his appearance and stroking his mustache, while two women play at being in love with him. He never knows which one he wants—either will do for him. So now he is the toy of the dark-haired, dark-eyed, wicked beauty, whilst anon the gentle, light-haired, good and characterless beauty plays with him; and as the story-teller must point a moral, the good girl wins him for a husband, and one

wonders at the end of the story if her troubles haven't really begun.

And now—lest you think I am in favor of prostitution—I will say it is one of the things that makes my soul shudder. I never see a woman of this sort but I feel that her parents would have done well had they killed her. And Mr. Brown's "pity without end" will not help matters. Men—drunken men, sober men, preachers, teachers, and fools—have slobbered pity over her through all time, and they still kept on doing their level best to make more prostitutes.

The thing that will perhaps help is that man begins to understand that each act of his, moral or immoral, influences his children equally, and that he can not control his immoral nature so as to dower his one sex only, as Mr. Brown seems to believe he does. If man were to recognize this, he might see the advisability of beginning at home.

MARY HANSEN.

The Pornography of Murder.

Maurice Le Blond, in *L'Aurore*, delivers a telling blow at the yellow journalism of France, which Liberty translates as of equal pertinence in America, where a Craddock is driven to suicide and a Hearst is sent to congress.

Independent writers, free minds, critics of art, are engaged at present in carrying on a vigorous campaign against pornographic prints, against those unclean publications which for some time have been flooding us with the best jests and the silliest obscenities. We had already the press of the cross and the press of the saber, the business press and the lying press; now we possess the press of stupidity and ugliness. And perhaps this last must be regarded as a new instrument of oppression and servitude. For to let the people wallow in abjection, vice and stupidity is surely an excellent means of stifling its generous ardors, of checking its just rebellions. In gorging them with filth, we appease their appetite for justice and truth.

But it is not simply the salacious press that we should denounce and brand in the name of beauty. There is also that hideous traffic in pictures which hawks over the entire country the taste for blood, the mad passion for murder; there are all those illustrated supplements, all those vile chromos, which have made a specialty of the reproduction of scenes of murder and of the most repugnant features of the day's news.

Even among apparently peaceful nations there seems to exist a sort of obscure taste for carnage and bloody butchery. Octave Mirbeau, in his "*Jardin des Supplices*," has written definite pages on this very subject. And we must confess that the newspaper reports of executions, or the views of massacres which the popular journals spread abroad with an atrocious exuberance of coloring—that all this distressing literature, in fact, is as dangerous to public morality as the worst forms of pornography, however base.

For my part, I am always astonished that the reproduction of the essential acts of life, that the splendid rites of fecundity and love are held in disgrace by certain moralists, whereas dramatists, painters and poets are permitted to glorify to their heart's content the act that kills. We remember the scandal created, on the appearance of "*La Terre*," by that magnificent canticle of pagan effusion. But the same people who can not bear the sight of living nakedness never tire of pictures of battle and torture, regale themselves with the serials in the daily papers and go shamelessly to the morgue to experience unwholesome, sickening joys.

It is in death that rottenness resides—not in love, as proclaimed by ascetic morality and monstrous Catholicism. "Sin," says Camille Lemonnier, in one of his finest books, "is born in the shadow of the altar, of the dark frenzy of the worship of death, ultimate symbol of virginity, pale and sterile like virginity, monstrous antinomy in the spiriting torrent of amorous substance. Who can doubt that the mystical myth of the Virgin immaculate and yet mother, corner-stone of the Catholic apsis, shading under veils and magnifying with an irritating mystery the naked lotus of India, the nuptial flower of life and eternity, has not rendered her devilishly desirable to us, making of us the lascivious band which goes through the centuries scenting the peppery odors, the torpid and deadly tuberose of the idol hidden in her tabernacles."

And, indeed, if the idea of love had not been warped by that

of sin, men would be able to understand life in all its magnificence and in its true candor. Salacity would not exist, or pornography either, these being able to flourish only among degenerate nations. If we were capable of feeling the health which shines forth resplendent in the work of a Rubens or a Rodin, we should pass by in indifference those pert stupidities, those coarse representations of bare bosoms, lifted skirts and pink tights, which are only the aperitives of debauchery.

But two thousand years of Christianity weigh, alas! upon our shoulders, we are still submissive to the grim atavism of the Middle Ages, and romantic literature, which grew so rapidly in that vast charnel-house, the First Empire, contributed not a little to stimulate our morbid taste for death.

Instead of showing us the beauties of nature and the felicities of earth, most of the poets have disordered our nerves by vaunting the frenzies of passion, mingling the idea of suicide with that of love, glorifying the brutality of the warrior and the heroism of the soldier, and holding before our eyes the examples of assassins, monsters, and madmen.

Not with impunity did Stendhal write: "At Rome a husband is able to kill his wife's lover without ceremony; that is why Rome has the ascendancy over Italy"; not with impunity could Balzac cry: "Where find energy in Paris? There a dagger is a curiosity which they hang to a gilded nail." These paradoxes have gradually intoxicated us, so that now France need no more envy the passionnal tragedies of ferocious Spain or the vendettas of sensual Italy.

Dramas of cloak and sword, such as "*Les Chevaliers du Brouillard*," "*La Tour de Nesles*," "*La Dame de Montsoreau*," etc., have furnished to entire generations examples of slaughter and lessons in throat-cutting. Wearing Venetian mantles, cherry-colored caps, and satin doublets, the gentlemen and gallant knights of this repertoire gained applause for the same exploits for which the police of to-day pursue and condemn the Apaches of Belleville and the Italian frontier. For between the Toledo blade and the ferruled knife there is a difference only in form and manufacture.

What wonder, then, that we find ourselves to-day in such a state of sentimental degeneracy! The Locustes of the serial story, the Othellos of the news columns, the Orestes and Roxanes of the court reports, have become the favorite heroes of a democracy that lacks an ideal. The readers of popular newspapers, who would withdraw their subscriptions *en masse* if a love scene were painted for them, find the greatest delectation in the report of an autopsy. A description of nudity will frighten our hypocritical modesty, but that of a rotting corpse is in no way offensive to us. And thus there is a pornography of murder as well as a pornography of love.

It is high time, nevertheless, that we ceased taxing with ugliness that which is normal, and embellishing scenes that are exceptional, hideous, and atrocious. Upon this matter art is in agreement with science. And it is by rehabilitation of living matter, by celebration of the divine physique too long despised by the mystics and the sick, that *savants* and poets will succeed in purifying our conception of life and of the beautiful, so perverted and so spoiled, since it still reproves the act of the flesh and endows with an aesthetic prestige the gesture of death and destruction.—Liberty.

Do You Ever Think

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "*The Prodigal Daughter*," or, "*The Price of Virtue*," by Rachel Campbell.

Special offer: This valuable work sent free on receipt of 25 cents for a thirteen weeks' trial subscription to *Lucifer*, the Light Bearer. Address M. Harman, 500 Fulton street, Chicago, Ill.

NAMES FOR SAMPLES.—Will our readers everywhere kindly remember to send names of their friends who might be interested in *Lucifer's* work if they could see a sample copy?

The greatest friend of truth is time; her greatest enemy is prejudice, and her constant companion is humility.—Colton's Lacon.

Who Will Run the Railways?

After my statement in reference to the necessity of authority—of men with superior knowledge of work—I fail to see how I have eluded the subject, as I am charged.

Will C. F. H. please remember that the question under discussion (see Lucifer 957) was "Who will run the railroads?" (Do not infer that I object to discussing the problem of the right training of children.) You bring in the government simply as a punishing force, while from your former remarks one would think the government really manipulates the railways.

Government punishing, when life has been sacrificed through the fault of a conductor or engineer, is not government running the railroads. Government punishes for selling adulterated milk. Will C. F. H. claim that the government is in the creamery business?

I would give the devil his due. No government could last a generation if it did not do a seemingly beneficial work for the community. But at what cost! And how many evils does government breed under pretense of doing necessary work.

As an Anarchist I will not discuss the good and evil of government, but as every one will agree who understands the nature and purpose of Anarchy, I deny that there exist anything but individuals in "society," and that the collectivity, the abstraction called "society," has any right to dictate to individuals. This is the only position an Anarchist can hold; hence the opposition of all Anarchists to domination of either minorities or majorities, and also of individuals over individuals.

In closing I wish to say: Humanity in its eager strides towards emancipation stops at no hair-splitting questions propounded either by C. F. H. or Mintz. Problems of far greater importance and far greater intricacy have been solved in the past, as they will be in the future.

I think there is more need of discussing the destructive shortcomings of humanity than its constructive. S. MINTZ.

P. S.—A reading of Buckle will help to enlighten as to the part played by government in our social life, and M. Guyot's "Education and Heredity" as regards the training of children.

M.

Appreciation and Protest.

Boston, Mass., June 12.

To the Editor of Lucifer: I write for two purposes. First—I wish again to express my great admiration for the articles in general by R. B. Kerr, and especially for the article by him in Lucifer, 973, "Justice to the Unborn." I consider him one of the wisest, most logical and clearest-headed of all your writers. He bears a wonderful resemblance to E. C. Walker. He influences me profoundly, for I "feel" that he is very close to the bedrock of truth, and that he wants to be there, no matter where truth may lead him.

Second—I wish, after much thought, to protest, in the interest of all of Lucifer's readers whom I have heard speak of it, against the amount of space which you give to your correspondent, C. L. James. To me he is most tiresome; and he is offensive on account of his writings being uninteresting, verbose, bigoted, ill-natured and uncalled for. He seems to be all that R. B. Kerr is not. Unless you shut him off, Lucifer will run down. Its space is too valuable to be used by such men so largely. His pretense of dignified resentment, when you have treated him so much better than he deserves, seems nonsensical. His tone and manner unfit him to sit in a symposium of Liberals, even if he had anything of general interest to say, which usually, and especially in his last long, tiresome effusion, "Prostitution and Mental healing," he has not. He assumes the position of a very arrogant teacher, who is not only wholly competent to instruct Lucifer, but who is so bound in duty to do so, that he actually breaks through the armor of dignified reserve in which for some weeks he has inclosed himself, owing to your mild suggestion that he took too much space to deliver an uncalled-for dissertation on things in general and instruct and edify the world at large. So much matter and of such kind is intolerable. I have even had a letter from an utter stranger to me, speaking and complaining of the free rein so long given by Lucifer to this man.

PHILIP G. PEABODY.

Whilst another man has no land, my title to mine, your title to yours, is at once vitiated.—Ralph Waldo Emerson.

Ethics of Marriage.

Editor Lucifer: I have for some months been an attentive reader of your Light Bearer and find it extremely interesting and instructive. The subject you seem to make your specialty, that of borning better babies, is to my mind the most vital one that can engage the attention of thoughtful men and women.

Because, as it seems to me, until a superior race of beings have been introduced into the world it is idle to expect to relieve the various ills that afflict humanity.

In a recent number of Lucifer one of your lady correspondents asserts that she cares but little for the principle of heredity, as affecting the child, but rather contends that environment, surroundings, etc., will produce the matured results, good or bad, as the case may be, as the child grows up. Now, while there is a good deal of truth in this, yet to my mind the real desideratum is that the child be born well, physically and mentally sound, and how can this be with the present system of marriage?

In some cases marriage is an ideal state of existence, but how often do we find two persons bound together by no tie but the legal one—wary of each other, in many instances filled with mutual disgust, and yet propagating children?

What can the result be? What kind of heritage must be entailed upon such children?

The act of propagation to insure desirable offspring must certainly take place with male and female respecting, loving, earnestly desiring each other. This statement will hardly admit of denial, as it seems to me. Yet how many children are conceived under such conditions? I will venture to say not one in ten. Married people become cold and indifferent toward each other, and yet the family goes on increasing.

The idea of varietism which I find promulgated in Lucifer strikes me very favorably, yet I hardly understand in what manner or to what extent it is sought to be carried out. You will pardon me if through ignorance I transgress in bringing this idea forward. I seek for information, and if you or one of your esteemed correspondents will enlighten me I shall feel obliged. This much I feel assured of, that the present system of marriage is all wrong. The woman especially suffers from it. In many cases she is merely a slave to a man she despises; forced to bear children to a man toward whom she feels neither love nor desire.

There must be a better way, and I find that Lucifer is pointing, as I think, in the right direction. One lady says it is man who seems to want variety, but she would not care to change her love and affection every two or three years. Most certainly not. But if the love and affection were on the wane, then what would be her feelings?

The trouble with us is we are all dominated to a greater or less extent by the priestly idea of the sanctity of marriage. That is all bosh! There is nothing sanctifies the union of the sexes but love, affection, mutual desire, and when these feelings disappear sexual union is wrong; marriage is no marriage.

D. H. HERSEY.

Why Is It Thus?

See yonder poor, o'erlabored wight,
So abject, mean and vile,
Who begs a brother of the earth
To give him leave to toil;
And see his lordly fellow-worm
The poor petition spurn,
Unmindful though a weeping wife
And helpless offspring mourn.

If I'm yon haughty lordling's slave,
By Nature's law designed,
Why was an independent wish
E'er planted in my mind?
If not, why am I subject to
His cruelty and scorn?
Or why has man the will and power
To make his fellow mourn?

—Robert Burns.

At Last I Have Them!

Cabinet photographs of Ida C. Craddock, victim of the Postal Inquisition. We can not sell her books, but you may have her picture and judge for yourselves why she incurred the enmity of the Censor. Two styles, 30 cents each, two for 50 cents. Address Edwin C. Walker, 244 West 143d street, New York, N. Y.

Every noble work seems at first impossible.—Carlyle.

Lucifer, the Lightbearer

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Freethought: Its Meaning, Its Demands.

Last week I asked our readers to hold their papers till the rest of the editorial on the meaning and aim of Freethought should be printed, so as to get the whole as one continuous article.

Several texts, mottoes, and sententious sayings, characteristic of what, to my thinking, is meant by Freethought, were put at the head of last week's installment. To these I now venture to add a few more of the same sort:

"Let Truth and Falsehood grapple. Whoever knew Truth put to the worst in a free and open encounter?"—John Milton.

"Each person has the right to do as he pleases so long as he does not invade the equal right of others."—Herbert Spencer.

"Let Hars fear; let cowards shrink; let traitors turn away. Whatever we have dared to think, that dare we also say."—J. R. Lowell.

"We demand that all laws looking to the enforcement of 'Christian' morality be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty."—Eighth "Demand of Liberalism," adopted at Philadelphia July, 1876.

"Liberty of thought involves liberty of action. Theological liberty has been secured, but the Luther of morality has not yet appeared. This is to be our next great achievement. Men are not to be made virtuous by act of congress nor by police. The law has no more right to dictate a man's morality than his religion."—Moncure D. Conway.

"Do not unto others as you would not that others should do unto you."—Chinese Maxim.

"Whatsoever ye would that men should do to you, do ye even so to them."—Hebrew Maxim.

"Thou shalt not bear false witness against thy neighbor."—Hebrew Moral Code, ninth article.

If I am right in my selection of texts and mottoes characteristic of what Freethought really is, and what it demands of its disciples or professors, then it means:

First—Absolute Honesty, Candor, Truthfulness, in thought, word, and act.

Second—Reciprocity—doing unto others as we desire others to do unto us.

Third—Liberty—absolute freedom of thought, of speech, and of non-invasive action.

The Eighth Demand of Liberalism—involving and including all the other demands—quoted as one of the texts of this article, demands that "all laws be conformed to the requirements of natural morality, equal rights, and impartial liberty." If this were done, there would remain very few laws of any sort on the statute book, since most laws, civil or statutory, are very evidently designed by their makers to defeat "natural morality, equal rights, and impartial liberty."

If this were done, then each sect of moralists—the total abstainers from alcoholic beverages, the monogamists in sex matters, etc.—would still have the same right to make laws and

enforce them at their own cost upon their own members that the various Christian sects are now supposed to have—and no more.

But as was once done, and is yet done where there is state religion, certain religious sects enforce their beliefs upon all, whether believers or not, so now, even in lands claiming equal liberty for all, the moralistic sect called monogamists enforce their views upon all, by civil power, whether believers or unbelievers in their own moralistic creed. In lands called Christian most people are, in theory at least, monogamists—one woman to one man, and no intimate sex-associations allowed unless licensed by church or state, or both.

The reproduction of the race—which, by nature's irrevocable decree, is accomplished by the physical union of the female and male animal—involves many questions upon which mankind are not agreed, never have been and never will be agreed. Some believe in monogamy pure and simple, some believe in monogamy modified, while others, equally honest, believe in polygamy or polyandry, and still others believe in no set rules in regard to sex life, but wish to be absolutely free, each to live her and his own individual life in their own way, so long as they do not invade the equal rights of others.

That is to say, there are probably as many sects of moralists as there are of religionists, or would be if not compelled to conform to rules established by the sect that controls the civil power.

The Eighth Demand of Liberalism, adopted, in theory at least, by all Freethinkers, would abolish state regulation of marriage and divorce—state regulation of the sex appetite and sex morals—just as this demand would abolish state regulation of any other appetite, instinct, or desire, including the instinct to worship the unknown and unknowable.

As Moncure D. Conway says, "The Luther of morality has not yet appeared. This is to be our next great achievement." If the Freethought movement, or movements, as now organized in America and elsewhere have not courage enough to come out boldly and do battle for moral freedom, then another movement will have to be born that will do this crowning work of all the ages of reform.

While the right of private judgment in religion, theology, has been generally conceded, even in lands most ignorant and bigoted, the right of private judgment in morals has yet to be achieved—wrested from the cruel hands of conservatives that still control state and church governments, much as they controlled these governments in times of Luther and of Bruno.

While, in this country, we have comparatively little of state religion, we have state morality in great abundance and virulence.

While no single Christian sect now imposes its religious creed upon us as the national religion, these sects, as a whole, impose upon us their moralistic creeds. To speak more correctly, perhaps, the sect of moralists called Monogamists, including many who are not Christians, have impudently, and in direct contravention of such basic principles as those of the American Declaration of Independence and the Nine Demands of Liberalism, assumed to regulate the lives of those who do not believe that monogamy is promotive of the greatest happiness of all women and men, and especially not promotive of the best results for the evolutionary progress of the race of humankind.

While, in this country, men are not now imprisoned, fined, or otherwise officially punished by state authority for heresy in religion or for ignoring a certain brand of theology, they are often severely punished by state authority for ignoring the requirements of a certain brand of morality in sex conduct—in their family or home arrangements—not to speak of mob violence instigated and abetted by church and state teachings, standards and examples of invasive meddlesomeness.

And for all of these invasions of personal liberty a large section of the self-styled Freethinkers are to blame—directly and indirectly to blame. These men are not Liberals, so far as liberty in morals is concerned, but "Tories of a new type," to quote again from Herbert Spencer's "Man Versus the State." By their arrogant, bigoted and intolerant utterances in favor of statute morality they give aid and comfort to the enemies of personal liberty, although in their own lives they often pay very little regard to the spirit and letter of the laws that enforce "Puritan" ideas in regard to marriage and the sex relations in general.

State-enforced religion results, as all admit, in wholesale hypocrisies, perjuries, hate, murders—all the crimes of the calendar; much more does state-enforced morality, especially in the matter of satisfying sexual needs, the reproductive instinct, result in wholesale hypocrisies, perjuries, hate, feuds, wars between families, races and nations—in fine, all the crimes of the calendar.

If the institution called the state were organized for the direct purpose of promoting criminality, viciousness, imbecility and degeneracy it could in no way fulfill its mission better than it now does by enforcing its artificial brand of sex morality, by which enforcement freedom of choice is denied; natural selection is defeated in the most important of all lines of human conduct, that of reproduction, resulting in the survival of the unfit, the multiplication of the least worthy to live, and the diminution of the better specimens of the race—thus handicapping human progress in the most effective way possible, namely: by denying the right to be born well through freedom of parenthood.

To oppose state-enforced religion, of which we still have entirely too much, notwithstanding the popular belief to the contrary, and to oppose state-enforced morality, of which we have incomparably more than we have of religious enforcement—these two are the main objects for which the National Liberal League was formed in 1876, and for which the successors to that organization, the National Secular Union and Freethought Federation and also the National Liberal party, are supposed to keep up their organizations to-day; the first named having its headquarters in New York and Chicago, and the second in Cincinnati.

These organizations, through their official members and through their journals, are making constant appeals to the Liberal public for moral support and for financial aid, but before giving such support and aid it is certainly quite right and proper to inquire whether these organizations and their official journals are really working, effectively working, to destroy state-enforced religion and state-enforced morality, or whether they are not themselves giving aid and comfort to the enemies of "natural morality, equal rights and impartial liberty."

This is the main reason why I have taken so much of Lucifer's space for some weeks past in discussions that a few of our readers have deprecated as "personal controversy." The personal element is the smallest part of this discussion. It is rather an inquiry as to what are the real objects for which Freethought journals are published, and incidentally whether the American Liberal weeklies and monthlies are worthily, faithfully working for those objects.

State enforcement of religion, state favor given to religious sects and observances, is founded on and justified by the personal-god superstition—as Freethinkers call it. The most effective way, then, of making state enforcement of religion obsolete is to show the absurdity of the personal-god idea. State enforcement of morality is based mainly upon the "obscurity" superstition—the superstition that certain parts of the human body are naturally vile, filthy, unclean; and that words used to represent these

parts of the body are also vile, unclean, obscene, not fit to be heard or seen in writing or in print—especially the words used for this purpose by the common people, the "vulgar" people—for vulgar means simply common.

That the Freethought papers of the country have done and are doing much to destroy the personal-god superstition, and thus abolish state discrimination in favor of religious sects, is freely and gladly admitted, and for this work these journals deserve and should receive praise, honor and financial support. But what are these journals doing to destroy the "obscurity" superstition, and thus abolish state discrimination in favor of the sect of moralists called Monogamists?

Are these journals doing anything at all to destroy the superstition that sex is inherently vile, sinful, depraved, unholy and devilish—until sanctified, made pure and lawful by priest or magistrate?

On the contrary, is it not too sadly true that most of these journals, including those most widely circulated and best supported financially, are now actively as well as silently giving aid and comfort to the enemies of freedom and justice? Is it not true that the editors of these journals are simply Christian moralists in regard to the most vitally important of all questions that have yet to be met and settled by reformers—namely: What is true morality in sex life, and in the reproduction of human beings?

NOT A PUBLIC CENSOR.

And yet I have not set myself up as a public censor. I have laid down no rules for the guidance of others. I have stated what to me are the requirements of the Freethought movement. I have treated others as I should like to be treated. If I have shown myself recreant to the principles of liberty and justice I want to be shown how and when.

Instead of assailing others I have simply defended myself against assaults that in my estimation are unjust and untrue—untrue to fact and untrue to the principles that my assailants profess to stand and work for.

HEYWOOD AND HIS "WORD."

The man and the paper that most fully earned the name and fame of logical defenders of the Nine Demands of Liberalism were Ezra H. Heywood and his journal, The Word. Heywood's efforts to show that "obscurity" has no existence in nature or reason—that all parts of the human body and all functions of that body are alike holy, pure and good by nature, and become bad, impure, only by abnormal use or abuse—these efforts of Heywood were more truly heroic and more logically in line with the principles of freedom and justice, as I see them, than has been the work of any other American Freethought journalist, so far as I now recall.

For his devotion to the basic principles of Freethought Ezra H. Heywood was imprisoned more than two years by the American Inquisition, organized to suppress natural morality, equal rights and impartial liberty. Heywood is dead—died prematurely, without reasonable doubt, because of his devotion to these principles.

Where are the successors of Heywood and his Word? Echo answers, "Where!"

M. HARMAN.

A Nietzsche Love Letter.

"We have received from 'Abelard'—is this the resurrected lover of 'Eloise'?—the following effusion which he claims to be a love letter in the truest Nietzsche spirit," says the Eagle and the Serpent of London, England. Thinking it of value to others beside the followers of Nietzsche, we give it place in Lucifer:

"I confess I hold a somewhat austere conception of love and matrimony. I do not see how there can be absolute happiness

between wife and husband unless they absolutely trust each other. It seems to me the highest happiness a wedded couple could feel would be to know they inspired such an absolute trust in each other. If that was the only faith they had, it would be sufficient—the faith that would say:

*"Nothing is steadfast, nothing is true,
But your love for me and my love for you."*

"It may be out of fashion in this meretricious age, but I think they ought to worship each other—worship each other not for their own selves merely, but for the sacred ecstasies, the immeasurable interests at stake. I should require to fairly worship my wife, not for her own sake merely—but I must worship her as the creator, guardian, molder, teacher of my children, and thus, through them, the matron-saint of our children and our children's children to the remotest posterity. Is it not certain that your grandchildren would look up to and reverence their grandmother as a saint? And is it not certain that she who realizes this fully would never do aught to disappoint the beauty of that worship?"

I am sure that, in the eyes of Eloise, the marriage relation is not less sacred than I have tried to depict it. I cannot doubt that, like God, she would find her highest joy in beholding a miniature of her own loveliness, her very self "made in her own image." This is the holiest of joys from the standpoint of science, as well as of love. For I take it that women have ever felt, instinctively, the emotion which Nietzsche is the first to impart to men—the life-transforming feeling that they are the responsible creators of endless generations of descendants.

The Wild Bornee.

This is the greatest living curiosity, ladies and gentlemen and my little friends. It is so ferocious that it will go thousands of miles to kill people, and will slaughter its fellows at the command of its masters. Don't be afraid; this one is thoroughly trained. This specimen was procured at enormous expense; the color makes all the difference. The black variety is worth over a thousand dollars a head. Little brown specimens have been sold in the native land at two dollars apiece, but the Bureau of Labor at Washington calculates that the animal value of such a one as this is over one thousand five hundred dollars.

This is the only animal that builds elaborate dwelling places, but does not live in them, and works all the time.

You observe how intelligent it looks, but its intelligence is all in its hands; for it produces its own food in vast abundance, but does not know enough to take sufficient for itself. It has enormous strength and is incredibly cruel, for it will destroy its young to please those whom it is accustomed to obey.

It spends much of its time in captivity and stuffing little bits of paper, which its master gives it, into a box, and thinks it of the greatest importance which bit it will stuff in. If it knew its power, we could never restrain it.

No matter how lean it is, it never kicks as long as the bulls and bears are fat, because it thinks the country is prosperous. It growls, but it doesn't do anything. (Twist its tail, Mr. Corner.) That's its *Vox populi*.

Its name? It is called Americanus Working Manus, or the Party-voter.—Exchange.

VARIOUS VOICES.

Myra Pepper, 3231 Lexington Av., Kansas City, Mo.:—I see you have noted our great calamity. No words can describe it in all its terrors. There were many acts of heroism. Our great convention hall was thrown open to the refugees and more than 2,000 were temporarily sheltered there. Several babies were born there, and one was born on a raft out on the raging waters—a little water sprite, I guess. Men and women are working like Trojans to clothe and feed the naked and hungry. Many hundreds have no homes to return to; houses washed away. Pity we couldn't share our overabundant water supply with the people up in Maine, who are being burned out by forest fires. Our orthodox friends are saying that "God rules and his ways are past understanding." Too bad he didn't make men and women with sense enough to build their cities on high land and run railroads down

to the rivers; or at least give them intelligence to know that physical force is something to be reckoned with in all our relations to the universe. The "infidels" are doing as much as the Christians in the work of relief, so I guess the same god made them all. I notice your comments on Wakeman's article; it's fine, too. By the way, I am right here in Kansas City and have not seen a copy of Wakeman's paper. Guess I'll go and hunt him up. I haven't much patience with these Ingersoll worshippers. Ingersoll would have been the last man on earth who would want to be canonized as a saint. Did you notice in last Press-Writer that Mary Lamb calls for some one to tell her who the noted followers of Paine are, and says they are all Anarchists and free lovers? Glad the people are finding that out.

A. W., Iowa:—George Brown says all women are prostitutes. Can he prove this? Is a virgin a prostitute? And is it true that a woman is a poorer mother than any other animal? Only the other day I passed a house where years ago the wife and mother died quite suddenly and left a large family of small children. Did the father stand by those children and take in washings and bake and sew for those children, as thousands of mothers left in a similar condition do? No, not he; he simply went upstairs in despair and hanged himself. He was not a prostitute; but he, like many more of his sex, was a born coward. I suggest that all give ages in writing for Lucifer, so we may know whether they have had any experiences in life to make their opinions of value. Age before beauty in this case, I say. My age is 55 years.

A. A. Cowles, Cleveland, O.—By the way, I did not like the article by George Brown in No. 970, and wonder that you published it. What he says against the character of woman is mostly false, but is as true of man as of woman. Also the instincts of one are not more weakened than those of the other. In fact, woman is most intuitive of the two, having suffered less from high pressure education.

A man passed all his evenings for thirty years with a lady other than his wife. He finally lost his wife; one believed he would marry the other, and recommended him to do so. He refused. "I should not know," said he, "where to go to pass my evenings."—Selected.

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